342 longitudinal ridge-pole that runs between the upright posts and projects be-
335 yond each to support also the roof-poles of the semicircular ends. The straight ridge is thus longer than (up to twice as long as) the straight part of the walls and the main uprights are only about two-thirds as high as would be necessary for a circular house of radius comparable to the ends of the elongate house. Uprights intermediate between the two central uprights and the wall are few in number (usually only four) and near the walls, keeping the center of the house relatively clear, and serve rather to support transverse rafters and storage racks than to reenforce the roof.

343 The basic plan of the wall-less shelter consists of six uprights, two sup-
336 porting the ridge pole and two shorter ones on each side supporting an eave-pole. A transverse rafter is usually run across each end between the corner poles. In the larger and more typical open work-houses, the plan is complicated by adding an upright in the middle of each side, as an additional support for the eave-pole, and a central support is also provided for the ridge-pole. In order to keep the center of the shelter free, the latter support is usually not by a pole sunk in the ground but by one rising from a transverse rafter (see Fig. 4B).

342 An imperfect smoke-vent is sometimes left just under the end of the ridge
[354] pole in the elongate houses. Otherwise there is no provision for the exit of smoke and the inside of the roof of a house that has been occupied for any length of time is heavily coated with tar and soot. The floor is simply the natural earth of the locality. The first act in building a house is to clear the grass and other vegetation from the floor area and for a meter or so beyond
[353] where the house wall is to be. There are no internal walls or subdivisions of any sort except that heavy equipment, such as the hollowed logs for casave and cachiri, is often piled between the two uprights of an elongated house, leaving a relatively free passage around this central barrier on both sides.

Windows are never provided. Doors, of less than normal adult height, always have a vertical wall-post on each side and usually a second post a few
[285] centimeters inside each of these, so that a very short passage is provided. At night a palm leaf mat (or, rarely, hewn boards) is lashed to these inner posts to close the opening.

Uruyén.

621 It is misleading to speak of a Kamarakoto village, since the typical inhabited place has only one family-group, which may include one to three, rarely more, adult men with their families, and seldom has more than one or two occupied dwellings. Real village accumulations with several unrelated
[101] family-groups do not occur. Uruyén, where most of my information was gathered, is here used as an example of a Kamarakoto inhabited place.

[text continues on p. 120]

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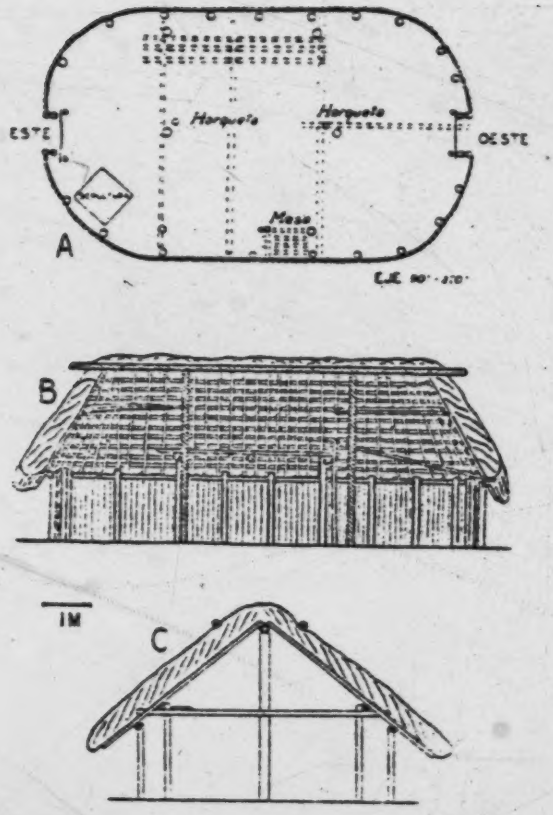

Fig. 6 — Kamarakoto Dwelling.
Building F at Uruyén (see Map, Fig. 11), a parapan. A, plan. B, diagrammatic longitudinal section, with far side in projection. C, diagrammatic transverse section showing eastern cross-member. The transverse broken lines in A are the three rafters, and poles laid on them to form a storage shelf are similarly indicated. The former head of the household is buried in the grave, shown on the plan, and the house is therefore abandoned but is otherwise entirely typical of those in use.

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356
724 Abandoned houses are commonly simply left to disintegrate as these have been. These particular buildings are still in almost perfect condition and were used for making plans of typical structures because of the convenience of measuring and sketching buildings not full of people and paraphernalia.

[text continues on p. 123]

352 cotton twine and the mode of manufacture will be described below, under "Textiles."

352 854 Very small babies are sometimes placed in a cradle, pakaːri, which consists of a ring of wood (or a liana) suspended from a beam in the house by four cords. A band of cloth is fastened across the frame to hold the baby and above this a transverse stick is fastened to keep its weight from deforming the 353 ring. Similar rings, without the cloth or transverse stick, are sometimes used to hang up pots and similar objects and these are also called pakaːri.

Basket-ware.

285 The various baskets and the weaves used in them are described in more detail below under "Textiles." Here those that form part of the necessary or normal household equipment are listed and their functions given: 1/A

tangõiˀ — the casave press, described above. Fig. 64.

pangaiˀ — casave sieve. Fig. 56A.

oːapa — a large circular, closely woven shallow tray used for drying and sunning various things (cotton, vegetables, etc.), for serving casave, and the like. Fig. 56B.

matuːtu — a square tray, shallow but with a vertical rim, raised from the ground by four short legs. Uses similar to those of the oːapa. Figs. 57, 58.

o.oloi — a single, flat, square mat, used to fan the fire and as a plate. Fig. 56C.

waricha) these, more exactly distinguished under "Textiles," are
warakapi) small carrying and storage baskets, carried in the hand.
wapa) Figs. 59, 60.
sokoˀ)

amaːtu — relatively deep rectangular baskets with covers and two layers of weaving (often with leaves between). They are closely woven, sometimes waterproof, and are used for the storage of clothing and of all sorts of personal treasures, necklaces, earrings, and so on. Fig. 62.

[402] akaiˀ) These are variations of the woman's back-carrying basket or
koataiˀ) frame, designated according to the weave used. Figs. 65, 66.

wakawaˀ — A rougher and relatively uncommon type of heavy carrying basket. Fig. 55.

[411] ɛno-ɜaramba — a small, deep basket with very open weave, sometimes used for carrying, like the waricha, etc., but particularly as a bird cage. The top is tied together in a straight line and a perch is thrust through the mesh from one side to the other.

1/A [For figures referred to in text, see pp. 185b, 190a-190c, 193a, and 197b-197c, category 116 - Analyst]